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Divinity.
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A SERMON ON CHRISTIAN PERFECTION.

BY R. TREFFRY.

“Let us go on unto Perfection.” Heb. vi. 1.

IN every scheme of Religion there is one principal position, which, like the foundation of an edifice, supports the whole system ; and there is generally some doctrine, which, like the top-stone, gives a finish to the fabric. In Christianity, the former of these is the doctrine of human depravity, or the total degeneracy of mankind ; and the latter, the perfection of the Soul in divine love ; or the being filled with all the fulness of God. I am well aware that this doctrine of perfection has been totally denied by some, and warmly controverted by others ; and subjects of controversy it is said should never be introduced into the pulpit ; but I know of no truth within the whole compass of Christianity which some have not controverted ; and if you were to hear nothing from the pulpit but what is self-evident, or indisputably certain, the various topics of our ministry must be abandoned, and the Ambassadors of Christ be left without an embassy. Atheists deny the existence of God ; Deists the authenticity of the Scriptures ; Pelagians the Degeneracy of Man ; Socinians the Atonement of Christ ; Fatalists the free agency of human beings ; Materialists the immortality of the Soul ; Universalists, the eternity of hell's torments ; and so on, in reference to all the doctrines that compose the Christian system. But the pure gold of Truth can sustain no injury by the fires of controversy, through which it is made to pass ; its value can be appreciated only in proportion as it is known, and its lustre best discovered by exposure. The subject before us is highly important in its nature, and most interesting in

its results ; and though I cannot indulge the expectation that the mode which may be adopted to unfold its beauties, will meet the approbation of all my hearers, yet I must crave their serious attention, and fervent prayers, while I endeavour to state,

I. The nature of perfection.

II. The way to go on unto it.

III. The motives that should urge us to attend to the Apostolic advice ; "Let us go on," &c.

1st. The nature of perfection. That such a state necessarily exists, is a truth that I am persuaded cannot be successfully controverted. Names are the signs of things, and wherever there is a name, there is a thing signified by that name ; when you hear of bondage, or liberty, sickness, or health, pain, or ease, you naturally understand that there are certain states, which these names are intended to describe ; and although you may not be able to ascertain by experience, what these states are ; yet it would be absurd to deny their existence, as you must know that things give birth to names, as substances do to shadows ; and you can as easily imagine the appearance of a shadow, without an intervening substance to form it, as the existence of a name, without a thing to which it is applied ; and to say there is no such state as perfection, is not only to give the lie to the Apostle, who urges us to go on unto it, but to pour contempt upon the Holy Ghost, by whose immediate inspiration the text was dictated.

Every thing in existence has its state of perfection. Look at the works of art, and you will perceive that there is a certain species of perfection that belongs to every piece of mechanism ; and although there may be various defects attached to human compositions, yet perfection is uniformly aimed at, and not unfrequently attained. Hence we say, "the fine arts have recently been brought to great perfection." When a picture bears a strong resemblance to its original, we call it a "perfect likeness;" and when a man becomes an adept in music ; we say, "he plays to perfection."

Look through the vegetable kingdom, from "the Cedar-tree that is in Lebanon, even unto the Hyssop that springeth out of the wall," and you will find that there is a degree of perfection essential to the several orders of plants, and although the barrenness of the soil, the inclemency of the climate, or the obstructed circulation of the juices, may cause some to be sickly and unfruitful, yet even these defects serve more strongly to confirm the idea, that there is general perfection in the species.

Look through the animal tribes, from the huge Leviathan, and unwieldy Elephant, down to the smallest mite and animalcule, and you will perceive that they have all their distinct states of perfection: you may occasionally indeed, see a monster in nature, having a deficiency or redundancy of parts, yet even this serves to show that there must be a standard of perfection belonging to ani-

mal nature, as certainly as the deviations of error prove that there must be lines of Truth. And shall we deny to religion what we grant to almost every thing besides ; have the different orders of beings in nature, and the various works of art, their several degrees of perfection ? And has Religion, which is the soul of happiness and the noblest ornament of human nature, no perfection ? Indeed, the man who undertakes to prove this, must necessarily involve himself in inextricable difficulties.

To do it effectually he should know the precise and full import of every text in the scriptures ; for if there be one passage in all the oracles of God, whose meaning he does not understand, or concerning which there is a possibility of his being deceived, that text may for ought he knows, inculcate the doctrine of perfection. He must also possess a complete knowledge of the Christian experience of all the professors of Religion throughout the whole world ; for if there be one man in existence, whose experience he does not know, that man may enjoy the blessing of perfection.

He must be able fully to comprehend the utmost acts of divine power, the utmost efficacy of the blood of the Covenant, and the utmost influence of the Holy Ghost, in the salvation of mankind : for if there be any operation of God, any efficacy in the blood of Christ, any influence of the Holy Ghost, with which he is unacquainted, that operation, efficacy or influence, may produce perfection in the human soul ; and could you imagine it possible to find a man endowed with these super-human qualifications, and invested with these divine prerogatives ; yet the point would be so far from being settled by his decision, that he himself would stand a living testimony to confront his own thesis : ' as nothing short of absolute perfection, could render him competent to set the controversy at rest.

Should the advocates for religious imperfection reply, " we are under no obligation to prove that perfection does *not* exist, you must prove that it *does*." To this I answer, there is not only as much evidence for this doctrine as any candid and unprejudiced mind can require, but as much as the subject can possibly admit.

1. This perfection is a doctrine of the Bible, not indicated by obscure hints, or indirect inferences, but established by plain and circumstantial statements, and if there be no such thing as perfection, the book that makes such frequent mention of it, "is no better than a Popish Legend, which recommends imaginary things as if they were indubitable realities."

2d. Multitudes of living characters have borne witness to its truth, and testified its reality ; and is it not the excess of uncharitableness to question the genuineness of their experience, when there is nothing in their tempers or dispositions, inconsistent with their profession ? Indeed should we positively reject the testimony of all modern Christians, and brand with deception or hypocrisy, the most pious of our brethren, still we should recollect that

there is a Bible, to which as Christians, we must subscribe, and there we read that "Noah was a just man and perfect in his generations." "Job was a man perfect and upright." David said, "mark the perfect man," and St Paul declared "we speak wisdom among them that are perfect," and if there were those in the primitive church who were perfect, they at least must have enjoyed the blessings of perfection; for to suppose a perfect man without perfection, is equally as absurd as to imagine a wise man without wisdom, a strong man without strength, or a healthy man without health; and even if it were admitted as a fact, that among all the advocates for this perfection, not one possesses it; yet, it could not militate against the truth of the doctrine, unless it could be proved that the privileges of Christians have been curtailed since the Apostolic age, and "the everlasting Covenant disannulled."

3d. The precepts of God lead us not only to believe it possible to attain perfection as our privilege; but they press it upon us as our duty, and the following texts, which must be familiar to many of my hearers, stand recorded in the book of God. "Walk before me, and be thou perfect." "Be ye therefore perfect, as your Father which is in heaven is perfect." "Be perfect, be of good comfort, be of one mind," &c. "This also we wish, even your perfection;" and "Let us go on unto perfection." But on this point I will not enlarge; I take it for granted that my hearers believe in the existence of the thing, and therefore proceed to unfold its nature.

Perfection has a two fold character, there is a perfection of parts, and a perfection of degrees. A thing is perfect in the former sense, when it possesses all the properties or qualities which are essential to its nature, without any deficiency, or redundancy; thus a machine is perfect, when it has all its parts, and these parts so admirably disposed, as completely to answer the purpose for which it is formed. Thus a human body is perfect, when it has all the limbs, muscles, arteries, veins, &c. that belong to a human body, and thus I conceive every Christian believer is perfect, as he is endowed with all the grace of the spirit, and the "fruits of righteousness, which are by Jesus Christ to the glory and praise of God." And this kind of perfection admits of no increase, any addition would deface the beauty and destroy the harmony of the whole: add another wheel to your watches, and the purpose would be defeated for which they are formed; imagine another limb joined to a human body, and it would disfigure, rather than beautify it, and retard rather than accelerate its motion. In Religion indeed the imagination cannot picture any additional virtue, nor the mind conceive of any new grace to be joined to the Christian character; the feeblest Saint is as perfect in this sense as the most established Christian, and the babe as complete as the man. And I greatly question whether the glorified spirits in heaven, are more perfect in this view than the saints upon earth, for if old

things pass away, and all things become new, when the soul is vitally united to Christ, may we not suppose that the most consummate state of blessedness in the kingdom of God consists in the endless accession, which those graces will receive that adorn the soul in this world.

Do the spirits of just men made perfect, love God with an intense ardour and growing attachment? And is not "the love of God shed abroad in our hearts by the Holy Ghost, which is given unto us?" Do not we "love him because he first loved us?" Do they possess "a fulness of joy, and pleasures for evermore?" And do not "we rejoice with joy unspeakable, and full of glory?" "And return to Zion with singing, and everlasting joy upon our heads?"

Do they see Christ as he is, and participate his likeness? "And do not we behold as in a glass the glory of the Lord, till changed into the same image, from glory to glory, as by the spirit of the Lord?"

Do they say with a loud voice, "Worthy is the Lamb that was slain, to receive power and riches, and wisdom and strength, and honour and glory, and blessing?" and do not "we sing and make melody in our hearts unto the Lord?"

"Thee they sing with glory crown'd,
We extol the slaughter'd lamb,
Lower if our voices sound,
Our subject is the same."

Far be it from me to assert any thing positively on this subject, it is possible there may be latent powers in the human soul, which never can be developed in this world, but which may in a future state of existence, give birth to new and endless enjoyments: for if this life be only "the bud of being," what finite mind can conceive the glories that will await us, when we blossom with unfading beauty, in the garden of Paradise.

2d. Perfection may be considered in reference to its degrees. I do not like this term, as I am conscious it may be abused, but it is the best I can find to express my meaning; it implies the having all the "fruits of the Spirit" brought to such maturity, as to exclude every opposing principle, and every contrary temper. A man may be perfect in the former sense, and imperfect in the latter: just as a child may be perfect in parts, and imperfect in degrees; he may have all the limbs, and so on, of a human being, but not the strength, the vigour, nor the intellectual endowments, of a man. And thus a Christian, who has been recently "born of God," and just introduced into the glorious liberty of the gospel, may have all the graces of Christianity, and yet these may exist in imperfect degrees; for instance, every Christian possesses a confidence in God, a trust in his promises, and a reliance upon his veracity; not the confidence of ignorance, nor of presumption, but the genuine offspring of experimental knowledge, for "they

that know thy name, (saith David,) will put their trust in thee." But this confidence though perfect in its principle, is imperfect in its degree, it is sometimes disturbed by doubts, molested by fears, or harassed by anxious cares, but when the soul has attained to maturity in Christian holiness, this confidence is perfect, and doubt, distrust, and fear, cease to exist. And though in reference to worldly things the Christian may walk "in darkness, and have no light," the fig tree may not blossom, nor fruit be in the vine, friends may desert him, and foes meditate his ruin, yet "he shall not be afraid of evil tidings, his heart is fixed, trusting in the Lord," hence he can say with Job, "though he slay me, yet will I trust in him," or with the poet,

"Tho' waves and storms go o'er my head,
Tho' health and strength and friends be gone,
Tho' joys be withered all, and dead,
"Tho' every comfort be withdrawn ;
"On this my steadfast soul relies,
"Father, thy mercy never dies."

Every believer in the Lord Jesus Christ loves God, and gives the most indubitable evidence of that love, by keeping God's commandments : and doing the things that please him. But this love, although perfect in its nature is not in its degree ; there may be an undue attachment to the world, an improper fondness for the creature, or an inordinate degree of self-love, but when the Christian has gone on "unto perfection," then he "loves God with all his heart, and with all his soul, and with all his mind, and with all his strength, and his neighbour as himself."—This love knows no rival, neither the seductions of sin, nor the lures of the world, nor the charms of the creature, can alienate the affections from the sole object that has engrossed them ; for such a man, wealth has no value, pleasure no attraction, honour no brilliance ; and dignities no splendour, hence he adopts the language of the Poet—

All my treasure is above,
All my riches is thy love,
Whom have I in heav'n but thee ?
Thou art all in all to me.

This love admits of no comparison, the sacrifices which lovers have made, to gratify the darling objects of their affections, have sometimes exceeded credibility. Vows have been pledged—riches lavished, and health sacrificed, at the shrine of sensual love ; but the perfect Christian, under the influence of divine love, offers up all to his God ; his understanding to contemplate his infinite excellencies ; his will to submit to his wise dispensations : his affections to adore his matchless goodness ; his talents to extend the glory of his name ; and his very life if necessary to advance the honour of his cause. And this love knows no intermission ; it is not a spark emitted from the blaze of prosperity, and fanned with the soft breezes of carnal pleasure, but a flame en-

kindled by the sun of righteousness, which many waters cannot quench, nor the floods drown. With the Poet, the subject of it can say ;

"Thee will I love my joy my crown,
 "Thee will I love my Lord my God,
 "Thee will I love beneath thy frown
 "Or smile, thy sceptre or thy rod,
 "What tho' my flesh and heart decay,
 "Thee shall I love in endless day."

Every believer in the Lord Jesus Christ possesses peace, "peace with God" by the justification of his person, and peace of conscience by the renewal of his heart, the fierce passions, and violent tempers which once raged within, have subsided, and the storm has been hushed to peace : but this peace though perfect in its kind, is yet imperfect in degree, it is subject to frequent interruption, sometimes by strong temptations, which come in upon the Christian like a flood, and at others by the roots of bitterness which spring up and trouble him ; but when the soul has attained to maturity in holiness, then there is a perfection of this peace, and God's promise is graciously accomplished, "thou wilt keep him in perfect peace, whose mind is stayed upon thee." How descriptive is the prophetic language on this subject. "O that thou hadst hearkened to my commandments ! then had thy peace been as a river."—A river, not a torrent, rough and boisterous, rushing down from the neighbouring steep, and forcing every thing before it with desolating roar, this is a just emblem of passionate people, whose tempers are roused by every trifle ; a river,—not a pool, whose waters fail when the heavens cease to pour down their liquid treasures, but a "river" smooth and tranquil, flowing on without interruption, widening and deepening as it flows till it loses itself in the ocean. And this peace not only "keeps the heart and mind through Christ Jesus, but it passeth all understanding," hence the soul can realize the truth of the following sentiments.

Careful without care I am,
 Nor feel my happy toil ;
 Kept in peace by Jesus' name,
 Supported by his smile ;
 Joyful thus my faith to show,
 I find his service my reward ;
 Every work I do below,
 I do it to the Lord.

Thou, O Lord, in tender love,
 Dost all my burdens bear ;
 Lift my heart to things above,
 And keep it ever there ;
 Calm on tumult's wheels I sit,
 Midst busy multitudes alone ;
 Sweetly waiting at thy feet,
 Till all thy will be done.

Every Christian believer possesses patience ; it is one of the fruits which the Holy Ghost produceth in the regenerate mind. In a world like this, trials will happen, provocations will arise, and afflictions will occur, and nothing is more necessary to the believer than patience ; but alas, too frequently he feels when reproached unjustly, the risings of resentment, or when afflicted deeply and chastened with sore pain, the remains of impatience, or when his expectations are cut off, the sallies of discontent ; but when the soul is fully renewed in righteousness, then patience has “its perfect work,” and the man is “perfect and entire lacking nothing,” then he “glories in tribulations, knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in his heart by the Holy Ghost, which is given unto him.” In persecution, he rejoices and is “exceeding glad,” believing that “great is his reward in Heaven,” and in affliction he patiently submits, knowing that it “worketh out for him a far more exceeding and eternal weight of glory.” Hence he can sing,

Welcome alike the crown or cross,
 Trouble I cannot ask, nor peace,
 Nor toil, nor rest, nor gain, nor loss ;
 Nor joy, nor grief, nor pain, nor ease,
 Nor life, nor death, but ever groan,
 Father, thy only Will be done.

And in proportion as a Christian's confidence, love, peace, and patience, are made perfect, so all the other graces of Religion, are matured with them.

But here perhaps a question may be agitated : “Does this perfection admit of any increase, if it is capable of receiving additions, how can it be perfection, and if not why are we exhorted to grow in grace? &c.” To this I would reply, things that belong merely to this world, have their rise, progress, perfection, declension and ruin. In vegetation we see first the bud, next the blossom, then the fruit, which ripens by degrees till it attains perfection, but here its progress terminates ; it can rise no higher ; the sun may continue to shine,—the breezes to blow—the dew to descend ; but their salutary influences are lost, the fruit decays, falls to the ground, and mingles with the earth, from whence it had its origin. So the human body rises from a shapeless embryo, to a certain point of perfection, beyond which it cannot pass ; but Religion, considered as a divine principle, emanating from an infinitely perfect being has no bounds, limits, nor dimensions. It is a sea without a shore, a hemisphere without a cloud, and the mind of man which is the seat of this Religion, is endowed with powers and faculties capable of endless improvement : so that our souls may not only rise high in the scale of excellence in this world, but dart forward to the perfection of their nature, and shine with new accessions of glory for ever and ever. Hence to use the language of Mr. Fletcher, “a babe in Christ, is called to

grow, till he becomes a perfect Christian—a perfect Christian, till he becomes a disembodied spirit, till he reaches the perfection of a Saint, glorified in body and soul. And such a Saint, till he has fathomed the infinite depths of divine perfection—that is to all eternity.”

But another will probably inquire, “Does this Christian perfection imply the total extinction of every evil principle, and the complete destruction of Sin?” If by sin you mean what divines have called peccability, that is, a state liable to sin: or even a violation of that absolutely perfect rule of right, which was engraven upon the souls of our first parents in their primitive innocency; then we disclaim all “sinless perfection:” but if by sin you understand that principle of corruption, which the church of England calls “original, or birth sin, which is the fault or corruption of the nature of every man which is naturally engendered of the offspring of Adam, whereby he is very far gone from original righteousness,” &c. then we believe that the grace of God totally destroys its nature: where there is a perfection of faith, unbelief can have no being:—where there is a perfection of divine love, the love of the world, or of sin, can never dwell:—where there is a perfection of humility, pride must be extinct:—and where there is a perfection of patience, wrath and impatience can never come. But let us appeal to the New Testament. St. Paul writing to the Romans assures them that “where sin abounded, grace did much more abound;” but if grace does not destroy sin, sin abounds more than grace; if the remedy abounds much more than the disorder, will it not restore the subject to perfect health. Again, “reckon ye yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord.” And what is this death unto sin but the destruction of its nature? For “he that is (thus) dead is freed from sin, for sin shall not have dominion over you, for ye are not under the law, but under grace.” Observe also what St. John saith, “If we confess our sins, he (God) is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness; and as “all unrighteousness is sin,” the being cleansed from this, must necessarily imply the being cleansed from all sin. “For if we walk in the light, as God is in the light, we have fellowship one with another; and the blood of Jesus Christ his Son cleanseth us from all sin. For whosoever is born of God, doth not commit sin; for his seed remaineth in him, and he cannot sin, because he is born of God.” It is useless to enlarge here, those who are not convinced of the possibility of being saved from all sin, by such declarations as these, must necessarily remain unconvinced, by any thing that God can say, since no language can be more plain, nor truths more authentic, than the above passages.

But another will probably object and say, “this doctrine tends to set aside the atonement of Christ, and the necessity of his con-

tinued influence ; for if a man can live without sin, what need of Christ as a Saviour ?” But may I not reply to this by a similar argument, if a man can live without disorder, what need of food to preserve him in health ? If this room can be purified from darkness, what necessity for the sun to shine into it ? The most matured Christians need as much the blood of Christ to preserve them from sin, and thus keep them pure, as imperfect Christians do to purify them ; and “it is not enough that the blood of the true paschal Lamb has been sprinkled upon our souls to keep off the destroyer ; it must still remain there, to hinder his coming back, “with seven others spirits more wicked than himself.” The holiest saint upon earth, is as much dependent upon Christ, for that holiness, as the branch is on the tree, for its life, or the building on the foundation for its support. Hence the perfect Christian can sing,

“Jesus my all in all thou art,
“My rest in toil, my ease in pain ;
“The medicine of my broken heart.
“In war my peace, in loss my gain ;
“My smile beneath the Tyrant’s frown,
“In shame my glory, and my crown.”

But you will probably admit the truth of this statement, as to the existence of the thing ; but not as to the period of its attainment, as you think that such a state of perfect holiness, can never be enjoyed till the article of death. But is there such an intimate and essential connexion between the body of flesh and blood, and the body of sin, that the latter cannot die without the former ? If sin were a natural disorder, and had its seat in the body, there would be some plausibility in the objection ; but as it is a disease that has its sole dominion in the mind, no reason can be assigned why the body must be destroyed in order to its extinction. Nor can we conceive that death has any tendency to alter our moral habits. It may indeed end “the heart-ache, and a thousand natural shocks that flesh is heir to,” but to say that it will end sin, and give a finishing stroke to our moral maladies, is not only an outrage on common sense, but a vile insult on the Redeemer, who claims the sole merit of “washing us from our sin in his own blood.”

(To be concluded in the next number.)

Biography.

THE sentiments of *Arminius* have been strangely distorted. Some writers in giving an account of *Arminianism*, have most unjustly confounded with it Pelagianism, and even Socinianism, thereby attributing to *Arminius* errors which his righteous soul abhorred. As, in consequence of this, many use the word *Arminianism* without understanding it, and others associate all that is heterodox with the name of *Arminius*, we think the following short account of this distinguished Reformer and eminent minister of righteousness, taken from the New Edinburgh Encyclopædia, will be acceptable and interesting to many of our readers.

JAMES ARMINIUS, the founder of the Arminian sect, was born at Oudewater, in Holland, in the year 1560. Having lost his father in infancy, he was befriended by a priest, who, though belonging to the church of Rome, had a strong attachment to the principles of the reformed. From this person, with whose name we are not acquainted, he received the first rudiments of learning, and experienced all the attention which his tender years and destitute situation required. While proceeding with this education at Utrecht, death deprived him of his generous patron. Such an event, at such a time, could not fail to be detrimental to his interests. But he was prevented from feeling all its severity by the kindness of his countryman Rodolphus Snellius, who took him under his protection, and, conducting him to Marpurgh, assisted him in the prosecution of his studies. He had not been long at Marpurgh when he was informed that the Spaniards had pillaged Oudewater. Impatient to ascertain the truth, and to learn the particulars of this afflicting intelligence, he immediately formed the resolution of repairing to the spot in person. At this time he was only fifteen years of age, in poor circumstances, at a great distance from Oudewater, obliged to travel all the way on foot, and without any purpose to serve, except the gratification of a curiosity at once tender and distressing. But all this did not deter him from undertaking, nor hinder him from performing, the journey. On his arrival, he found the place of his nativity one scene of carnage and desolation. His mother, his sister, his brothers, all his relations, and the greater part of the inhabitants, had been cruelly put to the sword; and every object that had been endeared to his infant mind stained with the blood of his fellow-citizens and his kindred. Unable to endure the dismal sight, and overwhelmed with grief and melancholy, he instantly returned to Marpurgh. From Marpurgh he went to Leyden, where a university had been lately founded. During his residence there, he made great proficiency in the different branches of learning to which he applied, and by his good conduct acquired the respect and esteem of all who knew him. With the view of completing his education,

the magistrates of Amsterdam, at their own expense, sent him, in 1582, to Geneva, where he was chiefly employed in attending the lectures of Theodore Beza. But having given great offence to the leading members of the academy, by maintaining, and even teaching the philosophy of Ramus, he soon found it expedient to leave that city. He retired to Basil. There he was received with every mark of attention. He read public lectures with great applause ; and gave such universal satisfaction, that the faculty of Divinity gratuitously offered him a doctor's degree, which, however, he thought proper to decline. Returning to Geneva, he found that, during his absence, the violence of his adversaries had abated, and unwilling to provoke them by a renewal of the controversy, he no longer contended with zeal for the superiority of Ramus over Aristotle. Soon after this, he gratified a desire, which he had long cherished, to visit Italy, and especially to hear the lectures of the celebrated James Zabarella at Padua. This journey, which occupied six or seven months, had nearly alienated from him the affections of the people and magistrates of Amsterdam. It was wickedly reported by his enemies, and weakly believed by many of his friends, that he had kissed the pope's toe, associated with the Jesuits, and even gone so far as to abjure the Protestant faith. Such imputations were sufficiently incredible and absurd ; but the jealousy which was then entertained of the papal power made them colourable, and it required a considerable time, and great prudence on the part of Arminius, to wipe them away. By his private virtues, by his pulpit eloquence, and by his able vindications of that cause which he had been accused of deserting, he gradually delivered his character from obloquy, and regained the popularity which he had undeservedly lost.

Hitherto Arminius had been a supporter of the Calvinistic school ; but the period now arrived when his doctrinal views were to undergo a very important revolution. And it is worthy of particular notice, that the convictions which a long and laborious course of theological study had failed to produce, were occasioned by an inquiry which he entered upon to serve a temporary and an opposite purpose. He was requested by Martin Lydius, professor of divinity at Franeker, to answer a work, in which the supralapsarian scheme of predestination was opposed by some ministers of Delft. While employed in the investigations necessary for that purpose, he became a convert to the doctrine he had undertaken to refute, and even carried it further than those by whom it had been maintained. He condemned the notion of absolute decrees, and particular election, as unscriptural, irrational, and dangerous ; and held, that Christ died, not for a select number, but for all men without exception ; and that none have been chosen to eternal life, except those who God foresaw would believe and obey the gospel. This change in the sentiments of Arminius,

which took place in 1591, gave great offence, as might have been expected, to the followers of Calvin, who regarded him not merely as a broacher of erroneous opinions, but as an apostate from that system in which he had been strictly educated, and which he was bound, by many considerations, to defend. At Amsterdam, particularly, where he was officiating, he was vehemently accused of departing from the received doctrine, and threatened with the most injurious treatment. But he remained firm amidst these discouragements, and was saved by the interposition of the authority of the magistrates.

After being minister in Amsterdam for fifteen years, during which he had given uncommon satisfaction as a preacher, and acquired universal respect as a man and as a citizen, he was promoted to the divinity chair at Leyden, as successor to Francis Junius, in 1603. In that important situation, he felt it to be his duty to make a more public profession of his principles than he had hitherto done, and to improve the opportunity which his new academical appointment afforded him of teaching them to others. To this line of conduct, which was bold and dangerous, he was determined by several circumstances. His attachment to truth, and his zeal for its propagation, were sufficient of themselves to make him avow his hostility to any prevalent error of a serious and important kind, whatever the consequences might be to his reputation or his interests. But, besides the dictates of conscience, which he was disposed to obey at all hazards, he was influenced by a persuasion, that there were many persons of learning and eminence equally disgusted with himself at the doctrine which he had abjured; and also, that the Belgic doctors were under no obligation to maintain the creed of Calvin, either from their own confession of faith, or from any existing public law. Actuated and encouraged by these considerations, he proceeded to attack the doctrine of absolute decrees with the utmost freedom, and to inculcate on his pupils, and all who came within the reach of his instructions, a more enlarged and comfortable view of the divine mercy than had been generally entertained: And many, convinced by his reasonings, or glad to find such a bold and able supporter of what they had already believed in secret, openly embraced the system which he taught, and became his avowed followers. He experienced a very keen and powerful opposition from his colleague, Francis Gomer, who was alarmed at the heterodoxy of his tenets, and laboured strenuously to arrest their progress, and to expose, if not to destroy, their author. The disputes grew so hot at last in the university, that the States appointed conferences to be held between him and his adversaries, which produced no other effect, however, than that of confirming the opinions, and inflaming the zeal of the combatants. Nor was the controversy confined to the university of Leyden. It raged over all Holland, where Calvinism was the prevailing system, and where, of

course, Arminius had to contend with a multitude of enemies. The interests of religion, and the peace of the community, being threatened by the violent and growing debate which his new opinions had occasioned, he was several times summoned to the Hague, to give an account of his doctrine. But it had proceeded too far, it had excited too general an interest, it had too much involved the character and roused the passions of the contending parties, to terminate by such an interference. Arminius himself, however, was soon removed from it. The disagreeable nature of the contest, his anxiety about its progress and final result, the intense application and unceasing labour which it cost him, and his distress at finding his reputation calumniated in consequence of what he deemed an avowal of the truth, brought on a complication of distempers, of which he died, October 19, 1609.

By all, except the bigoted few, who are so much attached to the doctrines of election and reprobation as to think a belief in them necessary to salvation, Arminius has ever been regarded as a man of unaffected piety and upright conduct, of principles and of character that were truly Christian, and fully justified the hopes of immortality which supported him through life, and consoled him at death. His learning was considerable ; his understanding was at once solid and acute ; his discourses from the pulpit were impressive, eloquent, and useful ; his labours as a minister, and as a professor of divinity, were faithful and productive ; his private life was animated with the spirit, and adorned with the grace, of the religion which he taught ; and his writings, which are more excellent than numerous, though in many places deformed by that scholastic jargon which characterized his age, and in some by a coarseness and bitterness of invective, which in his case excites more regret than surprise, are distinguished by a great deal of accurate thinking, by distinct views of the subjects he discusses and by a simple and perspicuous style. A more particular account of Arminius may be found by consulting Brandt's *History of his life*, and Bertius' *Funeral Oration on him*. His works, which are usually comprised in one volume, consist of, 1. *Disputationes de diversis Christianæ Religionis capitibus* ; 2. *Orationes, itemque Tractatus insigniores aliquot* ; 3. *Examen Modestum Libelli Guilhelmi Perkinsii, de Predestinationis modo et ordine, itemque de Amplitudine Gratiæ Divinæ* ; 4. *Analysis Capitis ix. ad Romanos* ; 5. *Dissertatio de vero et genuino sensu Cap. vii. Epist. ad Rom.* ; 6. *Amica Collatio cum D. Franc. Junio de Predestinatione, per literas habita* ; 7. *Epistola ad Hippolytum a Collibus*.

Scripture Illustrated.

ILLUSTRATION OF ACTS VI. 6.

Whom they set before the apostles ; and when they had prayed, they laid their hands on them.

THE apostles prayed for these persons, that they might in every respect be qualified for their office, and be made successful in it. And when they had done this, they *laid their hands* upon them ; and by this rite, appointed them to their office. So then, it plainly appears that the *choice* of the church was not *sufficient* : nor did the church think it sufficient ; but as they knew their own members best, the apostles directed them, ver. 3, to *choose* those persons whom they deemed best qualified according to the criterion laid down by the apostles themselves, that they should be of *honest report*, and *full of the Holy Ghost and wisdom*. Let us examine the process of this business. 1. There was an evident *necessity* that there should be more *helpers* in this blessed work. 2. The *apostles* called the *disciples* together, that they might consider of this necessity, and provide for it, ver. 3. 3. They directed the disciples to *choose out*, *from among themselves* such persons as they judged the most proper for the work. 4. They gave them the *criterion*, by which their choice should be directed ; not *any* man, not *every* man, not their nearest *relative*, or *best beloved friend* ; but such as were of *honest report*, whose *public character* was known to be unblemished ; and men, who were *full of the Holy Ghost*, the influence of which would keep all right *within*, and direct their hearts into all truth ; and men, who were known to be men of *prudence* and *economy*, for not every good and pious man may be proper for such a work. 5. Seven persons being chosen by the disciples according to this criterion, are presented to the apostles for their approbation and confirmation.— 6. The apostles receiving them from the hands of the church, consecrated them to God by *prayer*, imploring his blessing on them and their labour. 7. When this was done, *they laid their hands upon them* in the presence of the disciples, and thus *appointed* them to this sacred and important work : for it is evident they did not get their commission merely to *serve tables*, but to *proclaim*, in *connexion with* and under the *direction* of the apostles, the word of life. Let no man say, that any of the things here enumerated was unnecessary ; and let no church pretend or affect to do without them. 1. No preacher or minister should be provided till there is a place for him to labour in, and necessity for his labour. 2. Let none be imposed upon the church of Christ who is not of that church ; well known and full approved by that branch of it with which he was connected. 3. Let none be sent

to *publish* salvation from *sin*, and the necessity of a *holy life*, whose *moral character* cannot bear the strictest scrutiny among his neighbours and acquaintance. 4. Let none, however *moral*, or well reported of, be sent to convert souls, who has not the most solid reason to believe *that he is moved thereto by the Holy Ghost*. 5. Let those who have the power to appoint, see that the person be a man of *wisdom*, i. e. sound understanding ; for a *willing* or a *blockhead*, however upright, will never make a Christian minister : and that he be a man of *prudence*, knowing how to direct his own concerns, and those of the church of God, with discretion. 6. Let no private person, nor number of private members in a church, presume to authorise such a person, though in every way qualified to preach the gospel : for even the one hundred and twenty primitive disciples did not arrogate this to themselves.— 7. Let the person be brought to those, to whom God has given authority in the church ; and let them, after most solemnly *invoking* God, *lay their hands upon him*, according to the *primitive* and *apostolic plan*, and thus devote him to the work of the ministry. 8. Let such an one from that moment consider himself the property of God and his church, and devote all his time, talents, and powers, to convert sinners, and build up believers in their most holy faith. 9. And let the church of God consider such a person as *legitimately* and *divinely* sent ; and receive him as the ambassador of Christ.—*Dr. Adam Clarke's Commentary.*

The Attributes of God Displayed.

From the London Methodist Magazine.

ACCOUNT OF A SINGULAR INSECT.

This curious insect is termed by Naturalists the *Walking-Leaf Insect*, because its wings, both in colour and form, strikingly resemble Leaves, and, when closed, a Dual Leaf. They are of a bright green colour, when young, and rather inclined to brown, when old. Its head is rather small, angular, and frequently in motion ; and it has two bright and prominent eyes. The forepart of the body is long and slender, (about an inch and a half;) the hinder rather broad and flat, of a yellowish green colour ; and the whole length is about three inches and a half. It has six legs, four in the main body, and two projecting near the neck. All of them are of the same colour as the body, and are jagged and palisaded on the under side, and near the extremities. The two foremost resemble those of lobsters ; and serve as feelers, and procurers of the animal's food. The whole Insect, with its legs and wings expanded, will cover a space upwards of sixteen inches

square. It lives principally on trees, and among long grass ; and appears by its habits and motions to be a species of the Grass-hopper, though some Naturalists class it otherwise, because its hinder part is broad and flat. It is described in the *Missionary Sketches of the London Missionary Society*, No. 2, under the terms *Manties, the Soothsayer ; or the Hottentots' God*. This insect frequently sits on its hind legs, with the upper part of its body erect, and its fore-feet held upwards, while the extremities incline downwards. This has the appearance of a *supplicating* position, which gave rise to another name which has been given to it, viz. *Mantis Oratoria, The praying Mantis, (Prophet, or Soothsayer.)* This, perhaps, is the principal reason of the veneration manifested towards it by the *Caffres*, who call it *Oumtoanizoulou*, i. e. *The Child of Heaven*. It is worshipped as a deity by the Hottentots, who offer their prayers to it, begging that it may not destroy them. We are informed that MR. KICHERER, when in England, frequently mentioned this custom. In a narrative which he drew up, when in London, with the three Hottentots whom he brought from Africa, he says, "They have no idea whatever of the Supreme Being ; and consequently address to him no kind of worship. They have, however, a superstitious reverence for a little Insect, known by the name of *The Creeping Leaf*, a sight of which, they conceive, indicates something fortunate ; and to kill it, they suppose, will bring a curse upon the perpetrator." (*Missionary Transactions*, vol. II. p. 6.) The veneration in which it is held by the poor ignorant natives of the south of Africa, will strikingly appear in the following conversation, held between MR. EVAN EVANS, a Missionary belonging to *Bethelsdorp*, and the driver of his Wagon. MR. EVANS says, "He (the driver) shewed me a small insect, which the farmers call *The Hottentot's God*, and which, in fact, they used to worship. This man said to me, 'Oh, Sir, it is impossible for me to say how thankful I am to the good men over the Great Waters, because they have sent you, his servants, to teach poor Hottentots. But it is God, the Almighty God, who put this in the hearts of the good men in England ; he said to them, 'The poor Hottentots in Africa know nothing of me, the true God : They worship a poor Insect, that even they themselves can tread to death with their naked feet :—Yes, here he is ! here he is ? This was our God before God's servants came among us.' I asked him, 'Did you ever worship this insect, then ?' He answered, 'Oh yes, a thousand times ;—always before I came to Bethelsdorp ; whenever I saw this little creature, I would fall down on my knees before him, and pray.' 'What did you pray to him for ?' 'I asked him to give me a good master, and plenty of thick milk and flesh.' 'Did you pray for nothing else ?' 'No, Sir, I did not then know that I wanted any thing else.' 'Did not you know then that you had an immortal soul ?' 'Oh no ; the farmers used always

to say that Hottentots had no souls, and that they were made by the Devil, and not by the God of the Christians.' ”

These Insects are found in several of the warmer parts of Europe, in Africa, and in South-America ; and have obtained much notice, especially by their resemblance to the leaves of trees, so as to be mistaken, at a little distance, for them. On this account they are called *Mantis siccifolia*, *The dry-leaved Prophet*. Some travellers have been so far imposed upon by the resemblance, as even to declare that they saw the leaves of trees become living creatures ! Many of the Indians in South-America believe that they grow like the leaves on the trees, and that, when they have arrived at maturity, they loosen themselves, and crawl or fly away. The common people of Languedoc, in France, where this Insect is very common, call it *Le Prie Dieu*, as if it “prayed to God,” and in allusion to this notion, LINNÆUS gives it the name before mentioned, viz. *Mantis Oratoria*, *Praying Mantis*.

However insignificant this little creature may appear, it serves to show the wisdom and goodness of God, who has made its colour and figure the means of its preservation. So exact is its resemblance to leaves, that it cannot be distinguished without a near inspection, which circumstance enables it to conceal itself on the trees from its common enemies. Its wings possess a ramification of fibres, like those of a leaf, which branch from the base, and grow finer as they approach the extremity. Thus the great Creator is mindful of the meanest of his creatures, and furnishes them with every thing necessary to their welfare. As its very colour affords facilities for its defence from its foes, so the palisades of its legs supply the means of its adhering to its place of resort, and of more effectually securing its proper food.

Let not the poor of God's people be discouraged in their low estate, or think that they are too mean to be the objects of Divine Care. If God cares for this Insect, how much more for his Children !

The Grace of God Manifested.

For the Methodist Magazine.

A SHORT ACCOUNT OF THE EXPERIENCE AND DEATH OF MRS.
HANNAH LATHROP, BY HER HUSBAND.

“I WAS born” says she, “at Pomfret, Connecticut, in 1777. When about four years old my parents moved to Willington, where I lived till about nine years of age, when my father died. I then went to live with an aunt in Tolland, who treated me with all the tenderness and kindness of a parent. While young, I was

many times awakened by the Holy Spirit of God, and made solemn promises that I would serve him, but as many times broke them. Oh! the wonderful goodness of God that he should spare my life.

"In 1799 I married. About two years after, God was pleased in infinite mercy, to convince me again of sin, and of the necessity of religion. I went mourning many months, hearing but little said on the subject of religion; but being told that people ought to join the Congregational Church whether they had experienced religion or not, and desirous to do my duty, I went forward without any evidence of sin forgiven. But oh! the sad consequence of resting here! My conviction soon wore off, and I became more hardened than ever. I could more eagerly join in the vanities of the world, and with but little remorse of conscience. Two years after the Lord came in affliction and called the loving mother of my dear companion into eternity. This caused me to think much what would become of me, knowing that I was not prepared for death. I strove to pray, but ah! in what a situation did I find myself! No access could I find to the Throne of grace. But, by the grace of God assisting me, I determined to seek the Lord with my whole heart. One month after this He was pleased to take from me my only daughter, a lovely babe. Now conviction was much deepened in my heart, and I sought the Lord more earnestly, and began to strive to enter in at the strait gate. Five weeks from this, during which my soul was in great distress, while a few were assembled for prayer, the Lord sent the power of his Spirit in such a manner, that I sunk beneath the weight, and lay helpless two hours and a half. Some were frightened, having never seen God work in such a way; others were praying and praising. At this time, March 5, 1805, the Lord spoke peace to my soul. O the happy seasons I then enjoyed! For many months it seemed as if love filled my soul.

"I rode on the sky, freely justified I,
Nor did envy Elijah his seat;"

But after some months I began to feel the corruptions of an un-sanctified heart spring up, and the need of a deeper work of grace. I often cried to the Lord that he would sanctify my soul, and from time to time felt the work of grace progressing, but did not gain the evidence of perfect love until at the Camp-meeting in Goshen, in 1807, when the Lord gave me an evidence that I loved him with all my heart. I came home filled with his love, and felt it my duty to tell my brethren in the Lord what he had done for me; but being ignorant of the devices of Satan, I was easily tempted to wait awhile, and see if I could hold it fast; if I could, then it would be well to speak of it, and so by giving way, week after week, to the temptation, I lost the witness. Then I thought it is well I

did not mention it to any one, for now I find I was mistaken, and it would have wounded the cause of God.

“Blind unbelief is sure to err.”

Soon after this, I heard Elder Elijah R. Sabin preach. He told me all my experience, and I was convinced that I had lost the blessing of perfect love. Though I had some refreshing seasons, yet did not feel that abiding peace I had before.

In June 1808, I went to a Camp-meeting in East-Hartford, and my cry was, Lord, sanctify my soul. The second day as I was sitting under a powerful exhortation, and having a dear sister by the hand, this promise was held up before me; “That if two shall agree on earth, as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven;” feeling the witness that moment, that we two were agreed that the Lord should sanctify my soul. But the tempter suggested, you may be deceived, wait and see whether it be so, and through this device, I was prevented from obtaining the object of my pursuit. I went mourning all that day, and the next morning in love-feast, as I sat thinking, what shall I do to obtain the blessing, the answer was, do every thing that the Spirit of God shall direct. I said, I will, Lord; and from that moment my faith began to increase, and continued to increase till I left the ground. On Saturday the Lord was powerfully present. He was indeed as a “wall of fire round about me, and a glory in the midst.” On Monday morning, I set out for home. The fire of God’s love burned in my soul, and I could but shout and praise His Holy Name. As I came near brother H’s in Tolland, I felt my mind impressed to call and tell them of the goodness of God, and to encourage them to seek him with all their heart. As I entered the door, my mind, for a moment, was beclouded with temptation; I began however to exhort them to more faithfulness, and the Lord set it home with power. When I had done, I prayed, and the Lord poured out His Spirit in a wonderful manner; I felt indescribably happy in God.

For almost a year I went mourning much of my time. When I received a blessing I could not retain it by reason of unbelief. But no subject so animated me, as the doctrine of sanctification. In June 1809, I went to a Camp-meeting in Hebron. When on the road I felt the witness that the Lord would bless me at that meeting; and when I got there, felt a great struggle for the witness again, which I had lost by unfaithfulness.”

No further can I follow the pen of my deceased companion. However, being present and acquainted with her exercises at the last mentioned meeting, I will endeavour to relate them with as much accuracy as I can. She went mourning from day to day, labouring some in the praying circles, until the opening of the last day. Having taken an early walk myself on the encampment, when returned I came into the tent singing these words;—

"Arise, my soul arise,
Shake off thy guilty fears,
The bleeding sacrifice
In my behalf appears ;
Before the throne my surety stands,
My name is written on his hands."

On hearing me sing, she sprang from her apartment almost instantly, and fell upon her knees, with the family who were soon up, and desired their prayers. This she had been impressed to do before, but was prevented for want of faith. While we were engaged, her soul was set at liberty, though the work was not so clear, as when she gained the witness before. On our return home, we stopped several times and had prayers, and the Lord answered. The next Sunday at the Meeting-house in Tolland constrained by the Spirit and former promises, she related particularly the dealings of God with her, and regretted her having neglected publicly to give him glory. The Lord blessed her much in the discharge of this duty, and the witness of perfect love became very clear. She continued to testify of the goodness of God and the work of grace in her soul, from time to time, publicly and privately, with great boldness, and evident marks of humility, always consistent with female modesty. She laboured much and with success, as she had opportunity. She enjoyed the witness of sanctification most part of the last twelve years of her life, but left nothing of her experience in writing. We attended a quarterly meeting at East-Hartford, in Nov. 1819, and immediately on our return she was seized with a disease from which she never recovered. From the time she was taken sick, she could hardly bring her mind to wish for a recovery, though her family, of which she was exceedingly fond, much needed her help, and for whose sake she might have desired to live, yet she often manifested that it would be far better to depart and be with Christ.

For a few weeks towards the last, her views of the plan of salvation and eternal things, were greatly brightened and enlarged. The doctrine of Christian Perfection was uniformly her favourite theme. "There is," said she, "a kind of animation that will carry us out very far ; but O ! to sink down into God. Some of our preachers with whom I have conversed, seem not to have distinct views of that important doctrine ; for whom I have great concern, as the advancement of the work of God depends much on rightly understanding and preaching it, to which an enjoyment of it is very necessary." As her niece, (who had lived with us for about four years,) was by her a few hours before her death, she said, "you must stay with my family and be a mother and sister to my children, till they are capable of taking care of themselves." She replied, she did not know as her parents would be willing, to which her aunt answered, "tell them from their dying sister they must let you stay, for nobody can do by them as you can," and added, "Ah my little class, they lie near my heart."

Thus her mind, amidst great distress of body, seemed to be exercised about the future welfare of her family, but more especially for the cause of God. She watched every symptom of approaching dissolution, with a kind of submissive anxiety, and every evidence of her departure, as a welcome friend. Patience seemed to have its perfect work. With a mind calm as the summer's evening, happy as a bright prospect of suddenly entering on the employment of departed spirits, could make it, without a groan, but with this language, "Come, Lord Jesus, come quickly," she ceased to speak and ceased to live, Sabbath evening, Oct. 15, 1820, in the 44th year of her age.

ROWLAND LATHROP.

Miscellaneous.

EXPERIMENTAL VERITY.

Extract of a letter from Miss N. T. to Miss S. B. New-York.

THAT God who blesses you is still my friend. That Saviour on whose merits you trust is my Redeemer and Mediator. He now pleads my cause before the Father, and through his intercession I find blessings divine communicated by the Holy Spirit to my soul. Though many discard the incomprehensible doctrine of the Trinity, to me it is a glorious subject of contemplation. As I meditate upon the wisdom of the Great Jehovah, manifested in the different offices of Father, Son, and Holy Ghost I behold new beauties, adorable excellencies, and amazing condescension in every varied form. And as I behold, I love the great Author of Redemption, and my hopes of salvation, through the plan which is revealed to worms of earth, grow stronger. My confidence in the sacred promises is unshaken. It stands upon a rock which Socinian heresy can never destroy. Unworthy, weak and sinful by nature, I should have no hope if the wing of mercy was not spread over me ; but under *that* I stand secure, depending on the meritorious intercession of that divine character who was once clothed in humanity, and who knows all my infirmities and sends his Holy Spirit to direct and help me. My heart grows warm while I write. I love my Jesus, and feel the inward testimony to witness with my spirit that I am born of God. I pity those who embrace error, and when I reflect upon the eternal consequence my soul flies to my Saviour for protection. Oh ! that I may be preserved in the belief and practice of the truth. I would gladly spend the remaining days of my existence in praising Father, Son, and Holy Spirit. Oh ! that I

might express the gratitude and love I feel by doing the will of God in every act of obedience, that when called from earth I may engage in this blessed employment with the glorified spirits who surround the throne and behold his glory continually.

From the London Methodist Magazine.

ORIGINAL LETTER OF MR. WESLEY.

To the Editor of Lloyd's Evening Post.

SIR,

SOME years since, a gentleman published "An exact translation of the Koran of Mahomet," with a design to contrast it with the Bible, and show how far preferable it was; consequently, how greatly Mahometanism was preferable to Christianity.

As this had not all the desired effect, another gentleman has lately published an exact translation of the Koran of Indostan, of the Shastah of Bramah, undoubtedly with the charitable design to contrast this with the Bible, and to show, how great is the pre-eminence of Indian Paganism over Christianity.

Letting alone a thousand wonderful assertions scattered up and down his work, I would only at present, 1. Give an extract from this curious book, in the words of this writer; 2. Examine what he says concerning the antiquity of it and of the nations that hold it sacred; 3. Observe some instances of this author's esteem for the Bible; adding some cursory remarks.

And, first, I am to give an extract from this curious book. "The rebellious angels groaned in hell for four hundred and twenty-six millions of years. After this, God relented. He then retired into himself, and became invisible to all the angels for five thousand years. Then he appears again, and said, 'Let the fifteen regions of punishment and purification appear, for the residence of the rebellious angels; and let them be brought from hell to the lowest of these regions.' And it was so. And he prepared bodies for their closer confinement, and said, 'Herein they shall undergo eighty-seven transmigrations, for their punishment, and purgation. Then they shall animate the form of a cow, and afterward, the form of man. This is their eighty-ninth transmigration. If they now have any good works they shall pass from earth into the second region of punishment and purgation, and so successively through the eight, and then through the ninth, which is the first region of purification.'"

Accordingly, "The souls that animate every mortal form, whether of man, beast, bird, fish, or insect, are fallen angels in a state of punishment."

"When God began to create the world, he fought with two giants for five thousand years. Then he commanded his first-born

creature, *Birmah*, to create the fifteen regions of punishment and purgation. And *Birmah* straightway formed a leaf of *Betel*, and thereon floated on the abyss. Then *Bistnow*, his second-made creature, transformed himself into a mighty boar, and descending into the abyss, brought up the earth on his back. Then issued from him a mighty tortoise, and a mighty snake, and he put the snake erect on the back of the tortoise, and put the earth on the snake's head."

"The world is to continue six millions of years in all, of which 359,126 are to come."

Such is the substance of the *Shastah*; far more wonderful than the *Tales of the Fairies*. This, Mr. H. gravely styles the word of God, and seems to believe every word of it.

As to the origin of it, we are told, "Four thousand eight hundred and seventy-four years ago, an angel received the laws of God, written in the language of angels, came down to Indostan, and assuming a human form, translated them into the language of the country, calling them *Chartah Bhade Shastah* of *Bramah*; that is, the four Scriptures of Divine words of the mighty Spirit which he promulged as the only means of salvation."

I am, secondly, to examine what is said on the antiquity of this, and of the nations that hold it sacred. "For a thousand years the *Shastah* remained pure; but then it was corrupted by a bad paraphrase; and still more about five hundred years after, which was 3,374 years ago."

But what proof have we of this? Why, "This account we have had from some of the Bramins, and from the most learned of the Laity. And in the earliest ages the Bramins were famed for their wisdom, by the concurrent testimony of all antiquity." Pray cite a few testimonies from authors that wrote four or five thousand years ago. We know of none such. If we except the Bible, we know of no book that is three thousand years old. And we see no reason to think, that letters have been in use so much as four thousand years.

If "*Zoroaster* and *Pythagoras* did visit them about the time of *Romulus*," (which I do not allow,) what then? *Romulus* did not live three thousand years ago; and *Zoroaster*, a late author has sufficiently proved, to be no other than *Moses* himself. The antiquity, therefore, of the *Shastah* is utterly uncertain, being unsupported by any clear authority.

Equally doubtful is the antiquity of that empire. Nay, "Indostan, by their own accounts, was peopled as early as most other parts of the known world." But who can rely on their own accounts? This authority is just none at all. But "the first invaders of it found the inhabitants a potent, civilized, wise, and learned people: *Alexander* the Great found it so." No. *Arrian* and *Q. Curtius* (the only writers who give us the particulars of that expedition) say quite the contrary. But "the *Gentoo* records

affirm it, which mention the invasion of a *great and mighty robber*." I answer, 1. How is it proved this was *Alexander the Great*? There have been more *great and mighty robbers* than him. But if it was, 2. Of what antiquity was he who died little above two thousand years since? 3. Of what authority are the *Gentoo records*? As much as the *visions of Mirza*.

But "these doctrines were universally professed by the *Gentoo*s, some thousand years before Christ; and the *Metempsychosis* was held in the most early ages, by at least four fifths of the earth; and the *Gentoo*s were eminently distinguished in the most early times." Roundly asserted: but that is not enough: a little proof would do well.

Here it is at last. "The *Gentoo*s admit no proselytes to their faith or worship." This proves their great antiquity. I know not how: The consequence halts sadly. But see another argument. "This is also proved by the perpetuity of their doctrine, through a succession of so many ages." Right, when that succession is proved.

A third proof! "*Pythagoras* took his doctrines from them, which the *Egyptians* took from him." I am an infidel as to both these facts, till I see some proof of them. His true doctrines I believe *Pythagoras* learned from the *Egyptians*, and they from the *Israelites*.

I come in the third place, to observe some instances of this writer's esteem for the Bible.—"We profess ourselves," says he, "an unworthy, though zealous subscriber, to the *pure original Scriptures*:" but for fear you should believe him, he immediately adds, "and propagate no system, but what coincides with *every religious creed* that *has been* or *is now*, professed throughout the known world." Why are there not a hundred religious creeds now in the world, that are flatly contradictory to each other? How then can your system *coincide* with them all? Certainly you do not understand the word. But if it coincides both with Paganism and Mahometanism, it does not with Christianity. For you every where strike at the root of those Scriptures on which alone it is built. This I shall briefly shew, both with regard to Moses, the Law, the Prophets, and the New Testament.

As to the first, "*Moses*' detail of the Creation and Fall of Man, is clogged with too many incomprehensible difficulties to gain our belief." (Add, for decency's sake, "that it can be understood literally.") Hence his anger at *Milton's* "diabolical conceits:" Because he has shewn that detail, in all its parts, to be not only simple, plain, and comprehensible, but consistent with the highest reason, and altogether worthy of God.

Again: "To suppose the *Indians* less the care of God than the *Israelites*."—that is, to suppose he ever had a *peculiar people* or that he regarded the seed of *Jacob* more than that of *Esau*, "This

would arraign his justice." Then what is *Moses*, who perpetually supposes this throughout the whole Pentateuch?

As to the *Law*: "Nothing but the devil himself," (insert, for decency, "The *Bramins* say") "could have invented bloody sacrifices, so manifestly repugnant to the true spirit of devotion, and abhorrent to," (it should be, abhorred by) "God."

This is a home thrust at the *Mosaic Law*, wherein *without shedding of blood there was no remission*. Therefore, with him, it is "manifestly repugnant to the true spirit of devotion, and abhorred by God."

As to the *Prophets*: "God's prescience" (so he affirms) "of the action of free agents, is utterly repugnant and contradictory to the very nature and essence of Free Agency." If so, the inference is plain: The Prophets were all a pack of Impostors. For it is certain, they all pretended to foretel the actions of Free Agents.

And this strikes at the New Testament also, wherein there are numerous Prophecies. But here, indeed, the mask quite falls off. He laughs at "the reveries of *Paul*;" (well he might! how unlike those of his apostle, *Bramah*!) and tells us in plain terms, "that only the words of Christ himself are the *pure original* Scriptures." Nay, herein he allows too much, for some of *his* words foretel the actions of Free Agents.

And lest we should urge the death of the Martyrs in favour of Christianity, we are told, (which he that *can* believe, may) "The contempt of death is the character of the *Gentoo* nation. Every *Gentoo* meets death with a steady, noble, and philosophical resignation." And yet "The *Gentoo*s, in general, are as degenerate, crafty, and wicked a people, as any in the known world."

To complete the contrast between the doctrines of our Bible, and his Bible, the *Shastah*, he adds, "The *fundamental points of Religion* were impressed on the heart of man at his creation; and he never has, and never will be able to efface them. *These primitive truths* are, 1. The being of a God, the Creator and Preserver of all things. 2. The existence of *three prime created* beings. 3. The creation of angels. 4. The rebellion of part of them. 5. Their fall from heaven. 6. The immortality of the soul. 7. Future reward and punishment. 8. That one angel tempted the other angel, and now tempts men. 9. The necessity of one, or more Mediators, for the expiation of sin. 10. An intermediate state of punishment and purification after death. 11. The existence of a golden age, wherein men used no animal food: And, 12 The ministration of angels. These were the *primitive truths* revealed by God to man, *and the only ones necessary to man's salvation!*"

Is not this inimitable?

"Hither, ye eastern Bramins, come!
Hither, ye Western Locusts, Monks of Rome!
Behold the frontless, all imposing man,
And match him with your *Priestcraft* if ye can."

Are these twelve articles of his creed, the *fundamental points of religion*? In particular, that men and brutes are *devils incarnate* and are to be in *purgatory* after death? And are they all so "impressed on the heart of every man, as never to be effaced?" Why they never were impressed on *my* heart yet: Several of them I no more believe than I do the *Koran*. I never have met with an American Indian who believed one half of them: Nor with an uninstructed African who believed one of them: unless, perhaps, the being of a God. And is the belief of all these (*fundamental points*, indeed!) "necessary to man's salvation?" I cannot but repeat the observation, wherein experience confirms me more and more, That they who disbelieve the Bible, will believe any thing. They may believe *Voltaire*! They may believe the *Shastah*! They may believe a man can put himself into a quart bottle!

JOHN WESLEY.

EXTRACT FROM DR. STAUGHTON'S ADDRESS,

*Delivered at the opening of the Columbian College in the District of Columbia,
Jan. 9, 1822.*

"OF the excitement in favour of literature, produced when colleges began to be erected, some idea may be formed from the fact that in the year 1262, the University of Bologna alone contained 10,000 students. As early as 1340, 20,000 were in the University at Oxford. In the same century, on a question agitated in the University at Paris, 10,000 *graduates* gave in their suffrages. The advantages these institutions presented to the juvenile inquirer, it is admitted, were more specious than solid; for, in the age we are describing, the grand luminaries of modern science were below the horizon.

If Europe deserves the tribute of praise for having disseminated literary establishments over all her nations, a meed not less conspicuous is due to the venerable forefathers by whom our country was colonized. The winds and billows that pressed them to the shores of the Atlantic, transported the purest morals, the most rational and enlightened ideas of devotion, and the steadiest habits of industrious life. Scarcely had they begun to till the earth for their subsistence, before their views were directed to the culture of the mind. The trees of the forest furnished their academical groves, where their youth were educated in whatever could contribute to use, and ornament, and liberty, and honour, and virtue. Without entering into the history of the earlier schools, every lover of learning in the United States must recollect, with grateful pleasure, that the morning sun shed its rays on Harvard College in Massachusetts nearly two hundred years ago. The talents and exertions of a missionary from England, the Rev. James Blair, obtained a charter for the College of William and

Mary, in Virginia, in the year 1693. More than a hundred and twenty years have elapsed since the college was founded in Connecticut, whose name has embalmed the memory of Governor Yale. Nassau Hall in New-Jersey, from which have come forth so large a number of physicians, advocates, and divines, was thrown open about the year 1738 : and the institution which has grown into "the University of Pennsylvania," was originated in 1750. The University in Rhode-Island, deriving its present name from the munificence of Nicholas Brown, Esq., appears to have been projected in the Philadelphia Association, in the year 1762. Nurtured by the pious care of the Rev. Dr. Manning, supported in a good degree, in its youth, by the collections of the Rev. Morgan Edwards and the Rev. Dr. Hezekiah Smith, and encouraged by "the adventurous and resolute Browns," it has attained to a well-nerved maturity, and is "stretching forth the curtains of its habitation."

The swell of a tide elevates every thing subject to its influence. Proportionate to the progression of population ; to the spread of commerce over the ocean ; to the advancement of home manufactures ; to the improvement and extension of agriculture has been the diffusion of learning. Recumbent no longer, she rises—the stability, the glory of the Republic. In the eastern world, villages and towns are rarely increasing. The gazetteer of one generation scarcely requires a new edition for the succeeding. On the contrary, in these United States, new hamlets and cities are reflected from a thousand streams, and new edifices ascending for the resort of the Muses. From thirty to forty colleges are already flourishing among us, under the direction of men whose qualifications possess the esteem and veneration of a discerning community. Schools are multiplying for the purpose of imparting to the future heroes of the Union the knowledge of military tactics, and of exploring and enlarging the regions of medicine and law.

In the midst of other improvements, the pious and enlightened mind must have observed, with conscious pleasure, the strong efforts that are employed by Christians of well nigh every denomination, for communicating instruction to approved young men who promise usefulness in the ministry ; especially when it is recollected, that *ignorance*, among what were called the clergy, was a sleeping and pestilential morass, whence arose the low exhalations with which Europe, for ages, was darkened. It is the part of candour to acknowledge that, to the colleges attached to the cathedrals, we are indebted for the preservation of the works of ancient authors, which, in other situations the rudeness of the Vandal and the Goth might have destroyed : but at the same time it must be confessed, that what was taught of grammar and of magic, of mathematical figures and of divinity, contributed nothing to the expansion of intellect, to the developement of the rights

of society, or to the spiritual and elevated worship of the living and true God. During the period which Prideaux denominates "the reign of the schoolmen," theological questions were decided by the writings of a heathen philosopher, translated into Latin from a version made by the Saracens, the followers of Mahomet.

The Jewish nation was never distinguished for the refinements of science. It presents to the world, notwithstanding, examples of religious and moral instruction, which must ensure respect.— Without admitting, as some of the Hebrews assert, that there were schools anterior to the deluge, of which Adam, and Enoch were the successive superintendents, it is certain that, at Naioth in Ramah, schools of the prophets existed. Sons, or as the word may import, students of the prophets, were found at Bethel and in the plain of Jericho, under the care of Elijah and Elisha. These or similar seminaries, probably continued until the Babylonian captivity. Synagogues, which, after this catastrophe, began to grow in number, in some degree superseded the use of schools, but did not destroy them. A short time before the birth of Christ, Jewish literature had gained a considerable ascendancy by the instructions of Hillel and Shammai, who, according to Jerome, were each at the head of a celebrated establishment. Even after the overthrow of Jerusalem, the Jews had their academies in the various countries into which they were dispersed. Calmet hesitates not at stating, that "on the ruins of these schools were formed those of Egypt and Europe." It is an interesting fact that several of their most eminent teachers, Maimonides, Aben-Ezra, Jarchi, Rabbi Nathan, and Kimchi, flourished a very short time before the founding of European colleges.

It is far from being the sentiment of the General Convention of the Baptist Denomination, or of any of the individuals who have been concerned in the erection of the building in which we are this day assembled, that a liberal education is an essential qualification in a Christian minister. A vast number of excellent men are to be found in the churches, and will be succeeded by hundreds more, who, without the advantages of literature, familiar with the doctrine and power of the gospel, and called, as we believe, of God, to their office, have been instrumental in the conversion and sanctification of the hearts of multitudes. May the Supreme Head of the church still more abundantly crown their pious and laborious endeavours. But these very men are, for the most part, among the first to regret that the treasures of knowledge have, to them, never been unfolded, and many of them are among the most liberal encouragers of theological schools. Attainments, such as the apostles of Christ were permitted to realize, who for three years passed their pupilage under the instructions of their heavenly Master, and who were afterwards endowed with the astonishing gift of tongues, it were vain to anticipate; but surely the improvement society has made, during the past thirty years,

intimates the propriety of a corresponding one in the minister of the sanctuary. Surely, without relying on a translation, how much soever approved, it is desirable that a public teacher be able to read the pages of inspiration in the languages in which they were written. Unacquainted with the construction of his mother tongue, with the history of nations, with the economy of the earth and heavens, and with the science of composition, he must deplore the privation he suffers, when called to defend the truths which are dearer than life, in the presence of adversaries who have arrayed themselves in all the armour which learning can furnish. Of the sober use made by the apostle Paul of his familiarity with Grecian poets, we have a beautiful specimen in his speech before the Areopagus at Athens. In the present age, when missionaries are passing into almost every region of the earth, it is evident that, to enable them with the greater facility to acquire new languages, and to translate the scriptures from the original text, a sound and extensive education is not only desirable but necessary. It is admirably ordained in Providence that the powers of reasoning during the stages of childhood and youth are feeble, while the memory is in full vigour, and industriously engaged in collecting materials for the future service of the understanding. This arrangement in nature inculcates the propriety of commencing a course of study, and particularly the study of languages, where so much is to be recollected, as early as practicable. Pious youth, called by the churches to officiate in the ministry of the gospel, should beware lest the golden period for mental improvement forever escape them. The observations I am offering are predicated on the fact, that our college embraces a Theological as well as a Classical department.

It is unnecessary to insist on the sacred importance of education in general. Many of the ablest authors of ancient and modern times have exhibited its value. What inheritance, equally precious and permanent, can a parent bequeath? Where is the man that does not aspire at the consolation of reflecting, in life's decline, that he has trained up his children, in the way that they should go? One consideration must not be forgotten. Children are the hope of the coming age. A few years will introduce upon the stage of public action another generation of men, who when we are sleeping with our fathers, will offer to the world examples, and, spread through it principles, that shall prove useful or detrimental, corresponding with the direction that education shall have communicated. Other physicians will enter the chambers of the afflicted; other divines will be heard from our pulpits; and other civilians display their talents in courts of judicature. Yonder magnificent CAPITOL will concentrate the wisdom of other senators, and resound with the periods of other representatives. Let the parent, the patriot, the Christian, seriously ponder on this idea, and he will no more ne-

glect his duty than he can cease to love his children, his country, and his God. The formation of the manners of youth is the moral fulcrum by which we may raise the world."

After mentioning the benefits which governments may derive from patronizing education, by which they "throw bulwarks around, that shall remain firm and unimpaired, when brass and marble shall have fallen and decayed," the Doctor observes that "the Columbian College is open chiefly to classical and theological students ; but should the blessings of Heaven descend on the projects and crown the exertions of its friends and supporters, additional edifices will soon be erected, where lectures will be delivered on the institutes of Law and on Medical Science."—*Christian Watchman.*

ANECDOTE OF A PAWNEE CHIEF.

THE following anecdote of a Pawnee half-Chief, (a son of *Old Knife*,) now on a visit to this city, highly creditable to his courage, his generosity, and his humanity, is copied, with leave, from Rev. Dr. Morse's Report, just presented to Congress by the President. The facts in this anecdote were taken by Dr. M. (by permission) from a very interesting Journal of Capt Bell, of his expedition with Major Long to the foot of the Rocky Mountains, in 1820, and are sanctioned by Major O'Fallon, Indian Agent near the scene of the transaction here related, and who commands the Indian Delegation now here.

This Chief, of fine size, figure, and countenance, is now about 25 years old. At the age of 21, his heroic deeds had acquired for him in his nation the rank of "the bravest of the braves."* The savage practice of torturing and burning to death their prisoners existed in this nation.† An unfortunate female taken in war of the Padnea nation, was destined to this horrid death. The fatal hour had arrived ; the trembling victim, far from her home and her friends, was fastened to the stake ; the whole tribe was assembled on the surrounding plain, to witness the awful scene. Just when the funeral pile was to be kindled, and the whole multitude of spectators were on the tiptoe of expectation, this young warrior, having unnoticed prepared two fleet horses, with the necessary provisions, sprang from his seat, rushed through the crowd, liberated the victim, seized her in his arms, placed her on one of the horses, mounted the other himself, and made the utmost speed toward the nation and friends of the captive. The multitude, dumb and nerveless with amazement at the daring deed, made no effort

*The *braves* are warriors who have distinguished themselves in battle, and stand highest in the estimation of the tribe.

† This custom does not exist in the surrounding tribes.

to rescue their victim from her deliverer. They viewed it as the immediate act of the Great Spirit, submitted to it without a murmur, and quietly retired to their village. The released captive was accompanied by her deliverer three days through the wilderness toward her home. He then gave her the horse on which she rode, with the necessary provisions for the remainder of her journey, and they parted. On his return to the village, such was his popularity, no inquiry was made into his conduct, no censure was passed on it. And since this transaction no human sacrifice has been offered in this or any other of the Pawnee tribes. The practice is abandoned. Of what influence is one bold act in a good cause !—*Nat. Intel.*

 ANECDOTE.

Vain ambition exposed to merited contempt.

Sir Robert Porter, in his travels in Persia, &c. in the years 1817 to 1820, relates the following incident, viz.—

MIRZA SHEFFY, prime minister to the late and present King of Persia, is about seventy-five years of age, short in stature, of a spare figure, a thin, pallid visage, small sparkling eyes, beard long, pointed, and dyed deep red. He is a man of considerable talent and tact, but inordinately avaricious. He understands, however, the business of his office, and being considered the second man in the kingdom, is treated by all ranks with the utmost deference.

A little anecdote that was told to me the other day of this minister, will shew the master-passion, and the humour with which he sometimes turns it into sport. His station near the sovereign gives him a kind of reflecting consequence, that makes a nod or a smile from him, so full of a similar quality, that it may shed honour *ad infinitum* downwards ; graduating dignity, according to its distance from the original fountain of favour. First one happy courtier, and then another, had received these marks of peculiar grace, and, in consequence, became the little centre of a temporary adulation from hundreds ; many of whom envied the favour they sought to conciliate, even at second or third hand. Amongst the latter order of suitors, was a rich, but otherwise inconsiderable individual, who had long attended Mirza Sheffy's levees, without having received the slightest notice ; but chancing one day to find the minister alone for a few moments, he seized the opportunity and thus addressed him :

“I have had the honour of placing myself, for these many months back, in your Excellency's sight, in the midst of your crowded halls, and yet have never had the happiness of receiving a single glance. But if your Excellency would condescend in the next assembly of your visitors, to *rise a little* on my entrance, such

a distinction would be the height of my ambition; I should thenceforth be held of consequence in the eyes of the khans. And for this honour I would give your Excellency a consideration of one hundred tomauns."

It was an argument his Excellency liked so well, he closed with the proposal, and the time for the solemn investing dignity was arranged for the next day. The happy man took care not to make his appearance till the divan of the ministry was pretty well filled. He then presented himself on the most conspicuous part of the carpet, big with ideas of the ever-growing honours, of which that moment was to make him master. He looked proudly round on the rest of the khans, while Mirza Sheffy, half raising himself from his seat, by his knuckles, and fixing his eyes gravely on him, to the no small astonishment of the rest of the company, exclaimed, "Is that enough?" The man was so overcome with confusion, he hurried from the room; leaving his distinction and his money alike with the minister; but taking with him the useful lesson, that bought honours are usually paid with disgrace. The laugh for once went, without doubt of sincerity, with the great man; and his smiles became of still higher value, since it had been proved that he set them above price.—*Christian Watchman.*

Religious and Missionary Intelligence.

ACCOUNT OF THE WORK OF GOD IN NORTH-CAROLINA, IN 1821.

Extract of a letter from Rev. Henry Hardy, dated Raleigh, (N. C.) Dec. 14, 1821.

On Thursday, the 2nd of August last,* a Camp-Meeting commenced at Rock Spring Meeting-House, in Granville circuit. There were seventy tents, twenty ministers, and on Sabbath the congregation was estimated at three thousand. Order and harmony prevailed during the meeting. The doctrines chiefly insisted upon, were Salvation by grace through faith, holiness of heart and life, or experimental and practical godliness. The Divine presence was sensibly felt from the beginning; but towards the close of the meeting a more powerful visitation of mercy was witnessed. Many sinners were deeply awakened, and about sixty professed to experience the pardoning grace of God, several of whom were persons of distinction in society. Indeed there is no part of the interior of our country where the people are more intelligent, respectable and wealthy, than in the vicinity of this meeting. And this was accompanied with more good than any of the kind I had attended in North-Carolina. To God be all the glory.

* The author of this communication observes, "I regret that it has been impracticable to make an earlier communication on this interesting subject." And we also regret it, because such information is always most welcome while the events are fresh in the memory. And we take this opportunity to suggest to our correspondents the propriety of sending us accounts of revivals at the earliest opportunity after their occurrence; and also as brief as the nature of the cases will admit, noticing only the most prominent particulars; otherwise they must either undergo an abridgment, or not be inserted for want of room; for our Magazine cannot be devoted exclusively to religious intelligence. This is offered also as an apology for only inserting an extract from the present letter; and the latter part is principally left out, for reasons which, it is presumed the author himself, upon a review of the subject, will deem quite sufficient.

On Thursday, August 23, another Camp-Meeting commenced at Salem Meeting-House, in Haw-river circuit. It was appointed and superintended by the Presiding Elder of Neuse district. Besides several Methodist, there was one Presbyterian minister who attended this meeting. The prospect seemed not very flattering until the sermon on Sunday morning, at 11 o'clock, when the Lord poured out his Holy Spirit on the congregation; and many began to inquire, "What must I do to be saved?" The gracious work of conviction and conversion continued until the meeting closed, when it was estimated that not less than seventy were brought into liberty; and many were yet groaning for deliverance in the blood of the Lamb. Several of these were from Hillsborough, a town about ten miles distant from the place of the meeting. This gave rise to a very considerable revival, such an one as was never before witnessed in that town.

Our Camp-Meeting at Whitakers, near this city, began on Wednesday, the 29th of August. There were forty tents, and seventeen ministers. This was a good meeting; particularly the two last days, especially on Sabbath evening, when a number of souls were brought to the knowledge of the truth. At the close of the meeting, on Monday morning, it was ascertained that about thirty-five souls had been, during the meeting, brought into the liberty of God's children, and several others were excited to seek redemption in Christ.

Another meeting of the same kind commenced on Wednesday, September 19, at Kingswood, in Tar-river circuit. At this meeting there were sixty-four tents and twenty preachers. At an early period of the meeting there were a number of seeking souls, but not many conversions until towards the close. On Sunday evening we had one of the most evident displays of the goodness of God, that I recollect ever to have seen. For about three hours there was such an awful sense of his sacred presence, that both preachers and people were "lost in wonder, love, and praise." Some were induced to think they had received the blessing of sanctification. When the exercises closed on Monday, we found that about forty souls had been born of the Spirit during this solemn meeting.

On Thursday, the 27th of the same month, another meeting began at Kimsborough, in Haw-river circuit. Though this meeting was not as numerously attended at those before mentioned, yet there were many inquirers after truth. On the afternoon of the Sabbath, God made bare his holy arm, and many testified that the Son of man had power on earth to forgive sins. About sixty were converted at this meeting. Hillsborough, as well as other places, participated largely in the fruits of the meeting.

Thursday, Oct. 11, a Camp-Meeting was held at Plank-Chapel, Tar-River Circuit. About thirty professed to experience justifying grace at this meeting.

A meeting which lasted two days, Saturday and Sunday, 20th and 21st of October, was held in the town of Hillsborough. Three sermons were delivered each day, in the Court-House. Many were deeply affected. After preaching on Sabbath morning, the Sacrament of the Lord's Supper was, probably for the first time in this place by a Methodist minister, administered. On the evening of this day, such was the manifestation of the power and goodness of God, that perhaps thirty were prostrated to the floor, under an overwhelming sense of His presence, most of whom were earnestly groaning under a sense of their condemnation, and supplicating for mercy in the name of Jesus. Such a scene was never before witnessed in that place; and the most impenitent seemed awed into reverence, and two or three obtained pardon. Through the pressing invitation of the people we remained in town another day, and gave them another sermon on Monday evening, and the gracious work progressed, so that many were still struggling for deliverance from their sins, two of whom in the evening gave evidence of their justification. Among the witnesses of the beneficial effects of this meeting was a Presbyterian minister, who observed that it was "an interesting scene."

Hillsborough has been notorious for its infidelity and indifference to Christianity, but since the Camp-Meeting the general subject of conversation is religion. Before, we were scarcely known among the people, having only two church members in the place; but now we have forty, and our doctrines are daily gaining ground. We opened a subscription for the purpose of raising funds to build a house of worship, and have obtained very liberal donations; so that there is but little doubt at present that we shall succeed in the establishment of a permanent congregation, even in Hillsborough. Indeed the people now wonder that we have been so long around about them, and yet have been so little known to them. They are now very solicitous to read our books, and to become thoroughly acquainted with the doc-

trines and discipline of our church, and we hope they will be fully gratified in these respects.

On Sunday, the 29th of October, a meeting was held by two local preachers on Raleigh circuit; and on the same day another at Evans', in Haw-River Circuit, about twelve miles from the former place; at both of which the power and goodness of the Lord were manifested in the awakening and conversion of souls. This place, previous to the Camp-Meeting at Kimsborough, on the 27th Sept. ult., was probably one of the most hardened against religious truth; but now, such is their zeal for God, that they are making efforts to erect a house for God's worship. At almost every meeting there are some awakenings and conversions.

In this gracious outpouring of the Spirit, in the several places enumerated, it is estimated that there have been three hundred and ten souls converted; and the work is still spreading in various neighbourhoods. We therefore anticipate the most favourable results to the souls of men in this state, and hope the time is not far distant when there shall be not a discordant note in our borders in the song of praise to our Great God and Saviour Jesus Christ.

Other denominations, particularly the Presbyterians, have reaped some of the fruit of our labours; and had they condescended, in their narrative of the progress of the state of religion within the bounds of the Synod of North-Carolina, to have acknowledged the instruments which a gracious God had used for the effecting this great work, and did they press believers on to the perfection of holiness, we should have nothing to do but reciprocate the laws of mutual kindness and good-will. We shall not, however, diminish the joy of our hearts in acknowledging the many instances of Divine goodness with which we have been favoured, by any unkind reflections upon others, however deserving they might be of censure; but shall conclude by an ascription of praise to God and the Lamb for so many exhibitions of redeeming love in the awakening and conversion of sinners. To the sacred THREE be all the glory.

REVIVAL OF RELIGION IN TOLLAND CIRCUIT, CONNECTICUT.

To the Editors of the Methodist Magazine.

Tolland, Jan. 7, 1822.

DEAR BRETHREN,

THE friends of the Redeemer have often had their minds cheered, their spirits refreshed, and their faith increased, by the pleasing accounts which periodical publications furnish them, of those revivals of religion with which our country is so frequently favoured; and I am happy in having an opportunity to contribute to the general joy, by a brief account of the work of God on this circuit.

While the Methodist Episcopal Church has shared largely in the fruits of the late revivals that have been witnessed within the bounds of the New-London District, Tolland circuit has felt but little of the spirit of reformation for several years. Last spring, however, the Lord began to revive his work in East-Hartford, through the labours of brother Blake. The work soon became general and powerful in the east part of the town; the brethren entered into the spirit of the work; and persons of all descriptions were the subjects of it. The aged, middle aged, youth, and children, (but a great proportion of the middle aged and youth,) and many of them persons of the first respectability, were earnestly engaged in seeking the salvation of their souls. Meetings for preaching and prayer were frequent, lively, and interesting. The doctrines of the gospel, as believed and taught by us, were fairly stated, clearly illustrated, and pointedly and powerfully applied; and through the blessing of God, attended with the most salutary effects. Indeed, the doctrine of Calvinistic decrees appears so repugnant to that benevolence which is displayed in the Christian system, and is so shocking to the common sense of mankind, that the number of its advocates is very sensibly diminishing, when the people use their liberty of examining the scriptures for themselves. The change which a general revival of religion produces in the character of human society, especially when the rising generation are the subjects of it, who, leaving the circles of fashionable life, qualify themselves for future usefulness, and true dignity of manners, by submitting to the restraints of Christianity, can but afford the highest gratification to those who are looking forward

with anxious concern for the happiness and prosperity of our country, destitute of those sectarian prejudices which tarnish the virtues of thousands. Let God have praise for *all* that he has done, and while others speak for themselves, we ought not to be silent. In a "Report concerning the state of religion in the North consociation of Hartford county," speaking of the fruits of this revival, it is stated, that "the whole number is about eighty, forty-six of which have made a Christian profession." I suppose the forty-six to be those who have been added to the Congregational Church in that place: of the remaining thirty-four I say nothing; but would observe, that ninety-eight have been added to the Methodist Society in that place, six or eight have joined the Baptists, and there are several who have not yet joined any denomination: so that I would say that the *whole number* of converts, the fruits of this revival, is nearly two hundred. It is also worthy of remark, that the late revival of religion in East-Hartford has been free from those irregularities which have been sometimes observed in great and powerful revivals, and the character and features of the work have been so evidently marked with the wisdom, mercy, and power of the Great Jehovah, that the most skeptical have been convinced; and we behold, with unspeakable pleasure and satisfaction, the stability and perseverance of the subjects of this gracious work.

There has been an addition of nearly fifty on other parts of the circuit, and we feel encouraged not to be weary in well-doing.

Our Camp-Meeting commenced at East-Hartford, August 15, and may be considered one of the greatest and best meetings of the kind that we have ever witnessed in this section of our country. There were nearly one thousand members present, and on the Sabbath about eight thousand people. The meeting was conducted with a good degree of order, and religious decorum; but above all, was attended with great displays of the awakening, converting, and sanctifying power of God. It was ascertained, that on the last day of the meeting about fifty persons professed to find the forgiveness of their sins: the probable number of converts, during the meeting, was from eighty to one hundred.

There is one circumstance connected with the Camp-Meeting, which, if inserted, may be useful. D——, a young man about eighteen years of age, attended the meeting, and on Sunday evening, while the Lord wrought powerfully among the people, some of his young associates sought, and found their Saviour. D—— felt the need of religion—preachers and friends endeavoured to prevail with him to seek the salvation of his soul: the subject was urged by entreaties, exhortations, and tears—but all in vain! his reply to them all was, "I will wait till I get home." He started for home with his mother, in usual health. At about 5 o'clock, P. M., he arrived within a few rods of his father's, when, suddenly springing from the wagon, he exclaimed, "Mother, I am dying; I am dying; I shall not live an hour! O that I had sought religion at the Camp-Meeting! O that I had sought religion at the Camp-Meeting!" A physician was called immediately; but vain was the help of man; his flesh soon assumed a purple hue; death had planted the arrow that no human hand could extract; and his friends could only wait with awful anxiety, and hear, with the most painful sensations, the regrets he uttered, till the next day at about eight o'clock, P. M., when he breathed his last! But though dead, he utters an awful voice! "Procrastination is the thief of time," and the murderer of precious souls. Let me "run and speak to that young man," and say, "Behold, now is the accepted time, and the day of salvation."

Yours with respect,

D. DORCHESTER.

SUMMARY OF RELIGIOUS INTELLIGENCE.

THE American Missionary Register contains an interesting account of the arrival to this city of Mr. JADOWNISKY, a converted Israelite, as a special Agent from a benevolent nobleman in Germany, who is devoting his property and his life to the great object for which the society for meliorating the condition of the Jews was formed.

We have not room to insert at full length the interesting documents which Mr. JADOWNISKY presented to the directors of this society; but the following letters to the Rev. Mr. Frey, to the Hon. Elias Boudinot, and an address to the Board of Directors, will, we doubt not, be read with peculiar interest.

COUNT VON DER RECKE TO THE REV. MR. FREY.

Beloved Brother in Christ—

The deep and sacred concern of my heart for the salvation of Israel, has induced me to send to you my beloved brother Jadownisky, who is of the house of Israel, and has been translated from darkness into the marvellous light of the Gospel.

Oh! I beseech you most cordially, for Christ's sake, receive him in love; be unto him, dear friend in the Lord, counsellor and friend: please to conduct and direct the important concern of his mission, which he will lay before you.

Oh! assist by exertion and by prayer, that it may be accomplished to the honour and praise of the dear Redeemer, and the salvation of this poor persecuted and forsaken people.

May the blood and sufferings of Jesus, by which we are healed, intercede for me; and through the same I feel myself cordially united,

And remain, &c. &c.

Your friend and brother,

ADELBERDT, COUNT VON DER RECKE, von Vollmarstein.

COUNT VON DER RECKE TO THE HON. ELIAS BOUDINOT.

Beloved Brother in Christ—

With the deepest emotions of heart I have read of your love to the dear Redeemer, manifested in your benevolence to the people of Israel; and you will perceive by my address to your Society, that through the grace of Christ my heart is also warmly affected towards this great and sacred cause.

Oh! I beseech you, for Christ's sake, do not reject my humble application.—Let not, dear Sir, my solicitation from a far country, for help, be in vain.

Please to receive affectionately my faithful brother and messenger, Jadownisky, and gladden his heart by the prospect, that, through your assistance, my faith will be strengthened, and the work already commenced, advanced.

The Lord reward your labour of love, and comfort you with the same consolation you may show to me.

May the abundant grace of our Lord and Saviour Jesus Christ strengthen us to persevere in love, and to work by faith, till we shall see him as he is.

I have the honour to be,

Yours, &c. &c.

ADELBERDT, COUNT VON DER RECKE, von Vollmarstein.

ADDRESS TO THE BOARD BY COUNT VON DER RECKE.

[Translated by Rev. Mr. Shaeffer.]

Beloved Brethren, in Christ Jesus!

Blessed be the Lord and praised be his holy name, that he has moved your hearts also, to consider with love and care the forsaken house of Israel, and to publish the comforting gospel unto those, who for more than eighteen hundred years have been destitute, like erring sheep, without priest and without ephod.

It elevated my heart with joyful gratitude, when I learnt the object of your Society; that you had founded an Asylum for the wandering people of promise.

For some years past I have also been constrained by the love of Christ, to labour among the Jews, and though not without obstacles and afflictive experiences, the scorn and obloquy of the world, yet, thank God! not entirely without success.

Amid my various attempts to promote a more rapid extension of Christianity among the Jews, one and the same difficulty continually opposed me: "Cast out by Jews, and not received by Christians, how shall we support ourselves after our conversion?"

Many consequently resolved, in their hearts to be Christians, and yet to abide by the external profession of the Jews, until a more favourable opportunity should offer itself to them. But in this situation, fraught with danger, in which they could as little avail themselves of the Christian means of grace unto the strengthening and quickening of their faith, as of the intercourse with true Christians, many had their bark of faith wrecked, and they sunk again into their former indifference toward the state of their souls. Should these unfortunate persons, however, be delivered from

this ocean abounding with dangerous shelves, should they be gained unto intellectual life, they must be received into the bosom of the Christian church, and a situation must be provided for them, where, if not free from care, they might nevertheless enjoy a state of existence more exempt from perplexity.

In order to attain this end, we received some, as far as circumstances and our limited sphere allowed, into our own dwellings, and into the Asylum, for orphans and children of criminals; and others were provided with situations for the purpose of learning some of the mechanic arts.

Having gained some information from all these various experiments, it is decidedly obvious to me, that the salvation of Israel cannot be outwardly promoted by any better method, than the founding of a sort of Colony, in which Agriculture and Manufactures should assist each other; connected with this, there should be an Institution for the education of both sexes of Israelitic children, a catechetical school, or school of instruction in the Christian evangelical doctrines of faith, for those adult Jews who might join the Colony; as well as a regular school for instruction in various kinds of workmanship, so that the Jews might no longer be exposed to their pursuit of traffic and concomitant corruption, but be trained unto a life of industry.

And in reliance upon the almighty aid of God, I have determined to *found* such a Colony, unto which my way has been more especially opened, by the work of faith which the Lord has through grace given me to perform, viz.: the establishment of an Institution for the benefit of forsaken orphans and children of criminals, of which the accompanying plan and report will furnish you some idea.

As this work, however, has called into requisition all my pecuniary powers in order to accomplish something considerable for this establishment, and as something of moment must be done in Germany before we can meet with desirable aid, therefore in consequence of your Public Call, I turn to you, my dear brethren in the Lord! with the urgent prayer, that though the ocean is between us, you would nevertheless extend to me your helping hand, in order that I may be enabled completely to execute this work, in one of the finest and most suitable parts of Germany, in the vicinity of the Rhine. Consider the numerous expenses which such an establishment requires, for land, buildings, and utensils for manufactures; and promote by an energetic support, a labour of love, which without your aiding arm would perhaps not flourish before the expiration of at least the first ten years.

Many Jews in Germany, who have embraced Christianity, and who are familiar with arts and trades, are ready to devote themselves to such a work, for the salvation of their people, and wait with the most ardent desire to enter in such wise upon a course of active employment.

To convince you the more effectually, my beloved brethren in the Lord, of the high interest which engages my soul for this sacred concern, which, properly, ought to be the concern of all true Christians, and that you might be able to inquire most minutely into every thing you wish to know on the subject, I have concluded to send unto you, at my own expense, Mr. Jadownisky a faithful brother of the house of Israel, who will attend to your counsel in this sacred concern, which fills his heart also with lively emotion, and will deliver to me your messages, and perfectly acquaint himself with the organization of your Colony, so that *ours* may be formed as a complete preparatory school for yours.

I therefore sincerely beseech you to impart to him particular instruction concerning all the conditions and relations of your settlement, in order that I may know, for which branches, whether for agriculture, arts, or manufactures, I should principally prepare my pupils; and in what manner the voyage, reception, and residence in your settlement, are conditioned and practicable.

I commend my fraternally beloved friend and envoy Jadownisky to your faithful fraternal love and care, and again repeat my urgent prayer: O brethren, beloved brethren in Christ, let me not entreat you in vain for help; with ardent desire I await the evidences of your love!

The rich, everlasting grace of our Lord Jesus Christ, and the precious Holy Spirit, guide and bless your steps for the enlightening of Israel who are buried in the night and shadow of death.

Unto all the dear members of your society, to whom I extend with cordial affection the hand of a brother, in the mutual exertion toward one and the same holy object, the spreading of the kingdom of Christ on earth—I wish from the fulness of my soul, God's rich, exceedingly abundant grace, Spirit, and peace!

Through Jesus' grace and blood,

Your faithful Brother,

ADELBERDT, COUNT VON DER RECKE, Von Vollmarstein.

MR. JADOWNISKY also submitted to the board an address, of which the following is an extract:—After a few introductory remarks, the author observes,

“ 1. That the founding of a Christian Hebrew colony, which may perhaps best be done in America, is the most effectual measure that can be devised to promote the eternal welfare of the people of Israel, and to lay the foundation of their national conversion.

2. That a colony founded in America, if it shall not be seriously injured in its commencement, will need a preparatory station in Europe, which shall serve as a telegraph to the Jews in that quarter, and in which inquirers into truth as well as those who have embraced the truth, shall by previous and all manner of useful instruction, as well as trial of their character, be prepared for emigration to America.

3. That there are such important advantages connected with the station contemplated, or rather establishing by the Count in the vicinity of the Rhine, as will render it the most eligible to answer the great purposes contemplated.”

After adducing a number of facts and arguments in support of these propositions, he concludes in these words;—

“ And now beloved brethren, members of this Association, permit me to add to what has been said only a few words. You will perceive from the writings that I have brought with me, that we in Germany supposed that your colony was entirely organized. There are now, I perceive, considerable difficulties to be overcome, and hindrances to be removed; among these the want of a necessary correspondence and union with Germany in this work, has hitherto in no small degree retarded your progress. O let us then, in the exercise of faith in Him who is the giver of every good and perfect gift, put our hands to the work—yea, let us lay hold of it with vigour; and as we advance in its accomplishment, He who can give us more, than we can either ask or think, will bless our steps, and direct them to his name's glory.

REMARK BY THE TRANSLATOR, REV. DR. MILLEDOLER.

[Count von der Recke is an unmarried man, of one of the first families in Germany, and only 27 years of age. How soon has he learned that solid glory consists in serving God by doing good! How entirely has he laid his greatness at the foot of the Cross! What a noble example to the youth of our country, and especially to those who have either obtained large fortunes by their personal industry, or inherited large patrimonies from their ancestors. Go, generous youth! go and do likewise!]

The whole account concludes with an address from a Committee of the Board of Directors, calling on the Christian community for aid in the important work of evangelizing these descendants of Abraham, and bringing them into the fold of Christ. After enumerating the difficulties to be encountered, and the most likely means to be employed in overcoming them; and urging the necessity of persevering efforts, founded on the prophetic declarations of sacred scripture respecting the conversion and gathering together of the dispersed and scattered Israelites, the address closes thus;

“ Let us then, fellow-citizens, co-operate with our God in this spiritual resurrection. Let us impart of our goods and our prayers for the purpose. As fellow virgins of the daughter of Zion, let all the Churches of the nations, while endeavouring to extend their own particular welfare and usefulness, unite in exertions to bring the *oldest daughter of the King in raiment of wrought gold and needle work to the palace, into which they shall enter, with rejoicing.*

When Josiah, the last pious king, the last *real* sovereign of the house of Judah, fell at Megiddo, the beauty of Israel departed, and the land was left in mourning. For upwards of two thousand three hundred years, they have now been looking for the Son of David to resume the government and raise them up among the nations. Thus, it was foretold. The time is at hand. The sixth vial is poured out. The consternation of unbelieving nations will speedily follow, and “in that day shall there be a great mourning in Jerusalem,” preparatory to the triumphs of the Israel-

itish restoration, "as the mourning of Hadadrimmon in the valley of Megeddon. At evening time it shall be light. Living waters shall go out from Jerusalem, there shall be no more destruction, and the Lord shall be king over all the earth."

By order of the Committee.

ALEXANDER Mc LEOD.

Jamaica Circuit Auxiliary Missionary Society.—A letter from the Rev. David Buck, to the corresponding secretary of the Missionary Society of the Methodist Episcopal Church, announces the formation of an auxiliary in Jamaica circuit. The writer observes, "It affords no ordinary pleasure to the pious mind to see the friends of our Zion so deeply interested in behalf of the Aborigines of our western wilderness. Awakened from their lethargy, and divested of that self love which has so long closed their ears to their cry, and shut their hands to the wants of those who endure the privations and enjoyments of domestic life to preach Jesus and the resurrection, the friends of missions are arising in the strength of Immanuel, resolved that the victory of the cross shall be complete."

"This institution is, it is true, in its infancy, and its funds but small, but our expectations are large. The interest already excited in the hearts of our brethren, give us reason to hope, that this infant society will arrive to manhood, and become a powerful auxiliary to the parent institution."

"Dear Brother, it affords me real pleasure to say that the Missionary Society, as organized by the General Conference, meets with the entire approbation, and has the warmest and best wishes of this Society for its prosperity. If I possessed the energy and activity I did in 1793, when I first entered the travelling connexion, I would hasten with cheerfulness to the heathen and savage tribes to preach unto them a risen Saviour. That system of doctrines and discipline so zealously enforced by our venerable predecessors in the ministry, must ultimately prevail. The prospect brightens! The fields are white; and though age and infirmities compel me to a more circumscribed sphere of action, yet I rejoice that God is raising up young men, in every section of our country, who are able to take the field, and who will, I hope, transmit to posterity the unsullied doctrines of the gospel so successfully taught by WESLEY and his immediate successors in the ministry—Hallelujah, the Lord God Omnipotent reigneth!"

DAVID BUCK, SECRETARY.

Extract of a Letter from Bishop George to the Editors.

"As a friend to Methodism, permit me to entreat you to do all you can to keep up the circulation of the Magazine. You will doubtless meet with discouragements, yet by perseverance, it is to be hoped we shall awake the slumbering minds of our friends in this nation to appreciate the utility of this medium of information. Let me assure you, that what little I can do towards accomplishing this most desirable object I shall do most cheerfully. I can scarcely describe the pleasure I enjoy, after contending with this vast and almost illimitable western frontier for weeks together, where such information is exceedingly scarce, to find myself all of a sudden, through the medium of your Magazine, conversing with the whole religious world! This, among many others, is one reason why the Magazine should be circulated: for many hundreds, as well as myself, enjoy this privilege with unutterable delight.

"Through the blessing of Providence we have now succeeded in filling up that newly appointed Conference, the Mississippi, and appointed one Missionary, ALEXANDER TALLEY, who is to visit Mobile, Blakely, Pensacola, and the adjoining country. This may be considered clearly as a Missionary station, and must be provided for as such."